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The last chapter dealing with the author's interpretation of the self-revealed Christ is a distinct contribution. The book, we have no doubt, will be read widely. Whether or not it brings us to the portals of Jesus' mind is another matter.

T. W.

Box, G. H. *The Virgin Birth of Jesus*. With a Foreword by the Lord Bishop of London. London: Pitman, 1916. xviii+247 pages. 5s.

From the last generation's voluminous discussions of the birth of Jesus certain facts seem to have emerged with tolerable clarity. It is rather more than reasonably certain that the accounts of the virginal conception of Jesus in Matthew and Luke are integral parts of the prologues of these Gospels and that the prologues are integral parts of the Gospels themselves. It is becoming more and more admitted that these prologues are products of Palestinian, not of gentile, influence. It appears, also, that the extant Jewish traditions of the Messiah's birth have been untouched by the abundant gentile stories of virgin births of heroes and deities. And it is a familiar fact that these gentile stories are based on much crasser concepts than those in the gospel narratives. These contentions form the bulk of Mr. Box's case, which is argued with great sobriety and abundant scholarship. But at this point the reasoning takes a sudden leap: "As no source for these stories has been discovered, the facts as related *must* be historical." This conclusion is much too dogmatic. First-century Judaism was vastly more complicated than the later rabbinical material indicates and there is no historic justification for sweeping denials of the possibility of gentile influence on the religion of the common people. In particular, Jewish and gentile Christianity were by no means mutually exclusive systems, and the possibility of the latter's acting on the former must always be reckoned with. And that even in Judaism virgin-birth concepts could appear autochthonously is quite conceivable. From the refutation of extravagant "religious-historical" arguments of writers like Soltau to the actual corroboration of the narratives in question there is a great gulf fixed.

In matters of detail, Mr. Box follows Ramsay's rather strained solution of the Quirinius problem. The discussion of the textual evidence in Matt. 1:16 is brief but very candid. As was to be expected from the author, the collection of Jewish material is full and interesting, but more should have been written on the Mithraic parallels. Perhaps the most important pages in the book are those given to the canticles in Luke, chaps. 1, 2; the treatment here is excellent. On the other hand, singularly little space is devoted to the value of the doctrine in question; many readers will wonder justly how such importance was gained by a tenet which (p. 136) "formed no part of the apostolic preaching."

B. S. E.

DELAND, CHARLES EDMUND. *The Mis-Trials of Jesus*. Boston: Richard G. Badger, 1914. 292 pages. \$1.25.

This book represents a very commendable attempt on the part of a studious layman to produce a piece of thorough research. It is through no fault of his diligence or sincerity that he has failed to add to the technical literature of the subject, but attention should be called to the interesting extracts given from his correspondence with Jewish scholars.

B. S. E.